



A
PETITION
TO THE LORDS, TO
examine the religion
and cariage of D.
Ban. Archb.

By Hugh Broughton.



An^o 1608.

Ref. Respos.



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Wrote a reply (right
honourable) vpon a Iew
in defence of all Christē.
dome: as many of your
Lordships have seen the
book. The Iew being subtile had
caught D. Brancroft, as an allower
of our works in Iudaisme with him.
Wherin art could give no better an-
swer then that our old notes were
long agoe revoked. The scholers
of Geneva were also in Iudaisme:
But the Senatours gave me leave
to confute them: & sware that they
would bridle them for ever. Then
they went about to have me killed
for denying that Q. E. ever meant
to defeat K. I. In contradictiō Beza
wrot to Basil to D. Polanus. I sayd
all was but a dreame: and I would
hav printed an Ebrewes Ebrew cō-
mendation of the Q. for her royall

A ij purpose

purpose in sending me word by Sir Julius Cæsar that I should chose my ecclesiastical preferment for my commentaries vpon Daniel. But Bancroft by 3000. wel given to a courtier and a Lady, procured grief to Q. Elisabet and defeatance. This commendation allowed by the Senate: One Grinetus & Pinot now dead, and another now dead hindered with disturbance strange: that the Senate sent me word of danger by soldiers stirring. That I record. Bancroft seing himself in Iudaisme: and as I heard in his allowed Libel equall scoffer as of a mist soone scattered, raved against me, for pearles to such, and holy things to such. Now seing the Law of God which may not passe contemned biddeth reprove openly them that sin openly, I require
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from God that your Lordships hear
with justice my articles against Ri-
chard Bancroft.

Judaisme. Article 1.

Rabbi Farar objected that our
S. Luke set not downe our Lords
kinred but Iosephs, and citeth our
English translation: and our notes
further, to prove extremitie of do-
stage.

Bancrofts Iudaisme.

Bancroft railed against a right
defence: and suffreth our Athean
notes of treason against the Gospel.

Therefore

Bancroft is equal in Athean vila-
nie with the Iew.

Article II.

A weightier cause cannot be found then y^t of our Lords house after the flesh: & right distinction of ending Salomons race in Iechonias. The Jewes vniversally denied that: &

Bancroft in allowing our banned croft of notes, & raving against the defender of the right, helpeth him.

Therefore

Bancroft is in equal Iudaisme:

Article III.

Rabbi Farar vrged this true proposition, that by Bancrofts assumption he might ban all the holy croft of our Gospel.

Yf the Romanes be the legges of Daniels Image, or be the fourth beast, whom Daniel bringeth to per-
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rish before the redeemer commeth
into the world, our Gospel hath
missed of the true redeemer. For
Christ our L. came into the world
the first day that in Bethleem tax
over the world argued the Romans
a full destruction of the double Ma-
cedonians (who in deed are the two
legges and fourth beast).

Bancrofts treason to
the Gospel.

The Romanes in his allowed notes
be the Images leggs & fourth beast.

Therefore

A croft of bane or poison is in
Bancrofts banned Iudaisme.

Article I V.

The glory of all the old testamēt

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pro-

prophecied in Levit. 26. hath historie Dan. 9. the covenant of God remembranced and expounded: that the holy Angel telled the most gracious Prophet how the 70. yeares captivity space seven times, 490 yeres, are frō Daniels prayer to our Lords death, ending Moses Ceremonies. And all the New testamēt is disturbed by the disturbance of this.

Rabbi Farar and Barbinel.

Lively is allowed by Bancroft to make 590. y.: so that Ezra whose Father was killed 2 King. 25. two and fiftie before Babel fell, and saw the Persians end at Livelies 230. should *Math. 1.* live 280. yeres & ten Zorobabelidæ should draw 557. yeres, that both testamēts should be nothing worth:

And

And Bancroft in the libel allow-
ing Lively, as Bar-Lo, denyeth sacri-
fice ended at our Lords death,
or time of his Birth }
Baptisme } told in the law
Death }

Therefore

Bancroft is to be holden an affi-
stant to the vnbeleeving Iewes, &
equall in Athean vilany, against our
hope of salvation.

Article V.

Rabbi Farar busily bestirreth him-
self to prove that by our graunt our
scripture is not pure in text: so it
should not be a rule of salvation.

Bācroft as Bar-Lo allowing Liue-
ly

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ly damning the old testamēt in 848
readings of text as corrupted would
perswade that we blaspheme the old
testament justly: & accuse in notes
and translation Act. 7. the N. T. to
be corrupt,

Therefore

Bancroft is a deadly enemy to
both testaments, and vnallowable
in this course to be a teacher: or to
rule in Larning.

Article VI.

Farar, or old Ben Arama.

They who sayd Iesus their Savi-
our went to Hell cannot holding
that, hold Salvation,

Proof from Law & Gospel.
Moses *Levit.* 26. and all Rabbines
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upon him, & in all their writings:
and our Gospel and S. Paul & Luke
Act. 7. shew that all faithful go one-
ly to heaven.

Therefore

Bancroft is to be banned with
all the croft of his Athean vilanie
of his heresie and railing against
Archb. Whitgift & Doctor Bilson
for this syllogisme: -

The place which received our
Lords soul gone from the body and
this world is haides of the Crede:
and the descending is the passage
thither: Whitgift and all Grecians.

Paradise is the place vnto which
our Lords soule, or all holy soules
went hence. Doctor Bilson & both
testaments all Iewes for the just; and
the best Christian Græcians & hea-
then

then in their kind.

Therefore to descend to Hell in the Creed is to go vp to Paradise.

Conclusion.

So Bancroft in the consent to the Libel hoping to see his countrey on flame raving against the BB. Sylogisme shewed all extremitie of any Iudaisme to overthrow the mayn point of saluation.

How the Creed should be translated:

τὸ κατελθεῖν εἰς αἶδς meaneth, To go hence to God: & because Gods throne is on high, and there the godly have heaven, & the wicked, Hell: in the holy it is: a going to Heaven: in the other, to Hell. The

in vnlearned wight that seing this mat-
 ter so explaned would mainteyn a
 dayly Lie, that our Lords soule,
 went down, wher al ascend to God,
 and went to Hel, not (by the Gos-
 pel) to heaven, this vnlearned wight
 should be removed from his place.
 And D. Whitgift wel held that al
 who deny our Lords soule to have
 removed to Haides ar in Atheisme:
 as denyers of soules immortalitie.
 And this much for Iudaisme. The
 Machmadean absurdities sold as
 with the Bible, told to the K. for
 some part: yf B. Ban not all the croft
 of the, I wil give him in Greek Epi-
 stles quiet aduertisemēt: Although
 his G. vnderstandeth Greek as I do
 Persian: yet for the simple I would
 not openly shew his errors & others
 may turn all to English for his Grek.
 Touching harme to me for the K. I
 blame

blame none but four scholars of Geneva, Bancroft & Bar-Lo. Bancroft brent these words as treason: *The K. of our Language*. He can rendre no other reason, why he brent the book vnder Q. E. and K. I. your Lordships may ask him. For the doctrine the D. cannot blame one syllable. Therefore his first hatred to the K. bred the second. D. Vahan saw his danger: and went about to calme al. Now Bar-Lo would not have scoffed the Bishops syllogisme and me, befooling himself, but to set his countrey as Nero on a flame. So for the K, the Bishops and I were scoffed. Further neyther nation nor persõ do I accuse for any harm, to any. My Petition for the Iewes vnto the K. is not for my self, but for the Bishops if they be able: and I could wish D. Bancr. all grace of sufficiency

s of sufficieney in Thalmudiques and
Ban Greek: to honour Christendome in
sons: this sort for the gayn with the Pain.
ndre And all the world must bear me re-
the cord how frendly D. Bilson is ho-
your noured: whose wordes I take to
r the prove against Iewes by scripture &
one Greeks that our Lords soule ascen-
ed to ded from the crosse alone into hea-
than ven: as the second time in the body,
ut to So I would honour all the rest: and
not give good leave to ech one to step
ifme before me: to the gain and Pain.
o set It is well known that the Iew meant
e. So to foile all Christendome: as that
vere none should match him in elegancy
tion of Talmudiques: and propounded
arm, such a scope to have the N. Test:
wes compared with Moses 613 lawes, as
but sufficiēt without the Thalmud, that
and he litle looked for any to be found
ce of ever in the world, that would shew
ncy the

the Apollies to be the best Thalmu-
 diques. Now none that know the
 greatness of this game: & how hard
 it is to find translators from Hebrew
 into other tongues, that all nations
 may see how the matter is carried
 and what pay will be to find ebrew
 written works, & Greeks to be tran-
 slated into Ebrew: as all Polychro-
 nius upon Daniel none of them will
 here this will with desire to please
 others. And it would be an honour
 to our nation, if an Archbishop or
 Bishop should passe Robins and
 much Clerks in their kind: as Cris-
 topher by Martyrdome and Jewel by
 faith are an eternal honour to our
 Island. And if the Bishops will not
 make for K. the P. and your ho-
 nour will: and with the Bishops
 I get and quieter carriage.

Your Lordships
 most humble

Edw. Dracut